LAYMAN IN THE PULPIT

AUGUSTUS L. MASON AT THE BROAD-WAY METHODIST.

His Topic Was "Indiana Methodists and Higher Education"-Charles F. Coffin in the Evening.

Augustus Lynch Mason filled the pulpit of the Rev. Worth M. Tippey at the morning service of the Broadway M. E. Church Oct. 21 to 24, brought the message of the street M. E. Church yesterday morning. yesterday. Mr. Mason delivered an ad- convention to the congregation of the dress on "Indiana Methodists and Higher Broadway Church last night. The con- He took the following scriptures as his

Education." He said in part: oungling, incompetent way, by unskillful persons. In spite of our marvelous prog-, in spite of frequent genius, the supply of skill is still short in the world. Streets and highways are still built and repaired by men who do not understand the art of road building. The poor farmers still outnumber the good ones. Most merchants even now are not thoroughly posted as to he qualities of the goods they sell. Electric railroads are unable to get skillful electricians for their work, and telephone companies are still experimenting with invers are still cellecting fees from clients who need the services of better men.

"In spite of the marvelous progress of ture, the world's demand for power and skill far exceeds the supply. Higher education owes its origin partly to this demand for skill. It is the term given to instruction by technical schools, schools of law and medicine, schools of science and art, as well as to that general culture given by universities and colleges, where the lib-eral arts are taught. We cannot make brains, but we can develop capacity in the individual man. * * *

This, then, is higher education; this is the purpose of the college, the university and the school of technology. The world needs it and to some extent the world will A PRACTICAL QUESTION.

"The practical question for us is, why the growing interests of the church." should Indiana Methodism concern itself with this movement for higher education? Why is not the function of the church ine to strive unceasingly to mold nore than show an intelligent sympathy dertake and carry forward the work of

payer to the schools at Bloomington, Lafayette or Terre Haute. I say: 'All raise to these institutions for the good inty of the Methodist taxpayer stop here? Why, his total tax for the higher institution of learning, imposed by the State of cents, or at the most a few dollars. Does this small State tax excuse a man from urther contributions? We pay taxes in ut every man takes out fire insurance poles. We pay the police and still we put ks on our doors. We have public physiclans employed by the county and city whose services are free, yet every taxpayer has his own doctor. We have free public pitals, yet the noble men and women of the Catholic, Episcopalian and other hes everywhere feel it to be a duty and a privilege to endow great religious

DEMANDS OF SOCIETY. "The fact is that the demands of society far outrun all that the State does or is likely to co in the interests of higher education. The State does not meet the demand, cannot meet it and will not meet it. The action of the State is necessarily limited, not only by the sense of public needs on the part of officeholders and politicians, but also by the sense of need for higher education felt by a majority of the voters. It is not to be expected that the masses of men will perceive these higher needs of society and burden themselves in order to

mands for higher education, why should not the deficiency be supplied by one or two extremely rich individuals? I answer that diana has been a State for three-quarters of a century and no such individual has ever appeared. It is true that Chicago has her Rockefeller and California her Stanord; Maryland had her Johns Hopkins and sachusetts her Clark, but no multi-milnaire has ever appeared in Indiana. Had we waited for them generations of young le would have gone without higher edcation in this State and Indiana might ave taken a place with the illiterate States of the South. . . .

to enter the unoccupied field and prodow and maintain splendld instituons of learning as an Evangelical Church ke ours? Point me, if you can, to any ne of association other than that of our urches giving any promise of such per-"Where else than in our colleges may

legree of success the secularism. mercialism of this age? I asked a acher recently if he thought the world was growing better. He said, 'The mark of the dollar is upon everything.' I opened magazine this summer, conducted by a lewish infidel, and found the leading was entitled, 'The Despotism of the

"If we are frank with each other we must admit that the pulpit is not algether successful in resisting the comnercialism and secularism of our age. The act is the pulpit is not free. The pew-nolder, the large contributor, must be con-idered when the sermon is prepared, and sitions must be sufficiently general not to awaken too lively a sense of their personal application. This is not ice; it is common sense. What I mean to urge is that in the college-escially in the Western college and still nore especially in the church college-the secularism, the commercialism of this age may be resisted with more success. n the great Eastern colleges the student ly has amongst it the sons of America's richest men. The children of millionaires are there with thousands of dollars a year at their disposal, and some of them live with a degree of luxury quite unknown in the Indiana home. So far, at least, our ern church colleges have been marked plicity of living, by the prevalence of high and disinterested ideals of life and ct; so far we find in the church cole in the West that culture is still rated her than wealth. * . .

A GREAT LIBRARY. "We should have in De Pauw University a great library in a splendid library building, where the young mind can come in contact with the best literature of all ages. We should have a divinity school where Methodist ministers can receive as good training for their profession as anywhere in the United States. We should have a school of technology where students not intending to prepare for the learned professions, but desiring to enter manufacturing and commercial pursuits, may learn the various arts of engineering, mechanical, electric and the like. In our college of liberal arts, where the culture of the instituton must center, we should teach all the rtant modern languages so as to train ons men for commercial relations with outh America, with China, with Russia, and thus enable us to compete with the test commercial houses of other countries, e should have in charge of the departments of literature, of physical science, of nathematics, of the ancient languages, not only the group of devoted, hard-worked aid professors alone, whom we now eve but, in addition, we should have the ery best talent which money can procure where. We should be able to give our ors occasional years of study in n universities in order that we

may fulfill our whole duty and make the higher education which we offer as good as the best. The facilities of De Pauw University should be so improved, remodeled and extended as to attract, more than ever, young people of special talent and ambition. But more than all the improvement in physical equipment, better than buildings, gymnasiums, laboratories and the like, should be the men who compose the faculty. You may have a great institution without bricks, but you cannot have a great institution without brains."

AID FOR MISSION WORK.

Charles F. Coffin Appeals to Method-

ists to Seize an Opportunity. Charles F. Coffin, delegate to the missionary conference of the Methodist Episcopal Church held at Cleveland O., from vention held at Cleveland was a confer- | text "The world demands skill, and the de- ence for counsel on how best to proceed mand is by no means met. The greater with the missionary work of the church part of the world's labor is still done in a and how to administer the affairs of the and how to administer the affairs of the missionaries. The volume of work done and converts secured necessitated additional advice from the members of the

The converts of the Methodist Church in all parts of the world number many thousands and from reports read at the convention it was learned that in countries where evangelical work is being proseetency. Ignorant physicians still out- cuted there are not enough missionaries number skilled practitioners, and poor law- and insufficient accommodations for workers and for converts. In India and Africa there are many converts waiting to enter the church and are only delayed because there are not enough ministers there to baptize them into the faith.

> to continue it \$1,000,000 was fixed as the amount to be asked for. Of this amount \$500,000 was subscribed in the convention. Mr. Coffin, after telling the purposes for which the conference was called, described the personnel of the convention and recited the names of many distinguished members of the church who were there to counsel | Second, what is the nature of the life it vigorous prosecution of the work in the missionary fields. Mr. Coffin said: "The Cleveland conference was not a note of despair. It was a council held to consider how to care for

OPPORTUNITY HAS COME. Bishop Fowler struck the keynote of the conference with his address on "Opporcompletely fulfilled when it builds places of tunity," Mr. Coffin said. Mr. Coffin took what is it which is born of the flesh? worship, supplies them with clergymen, as his subject that of Bishop Fowler, and Physical, mental and moral equipment and regular services on Sundays and declared that the opportune time for efweek days, gives consolation to the sick | fective work of the Methodist Episcopal | be gentile or Jew, Mohammedan or Chrisand dying, and instills into me heart of Church in the missionary line is the preschildhood and of age the sublime stories ent. He said opportunities occur to men soul faculties. It is a spiritual kingdom, a thee. In the name of Jesus Christ of Nazof the Bible and lofty teachings of Jesus? | and institutions but once. "Nations have | realm and a life of willing obedience unto Is it not enough that, in addition to all had opportunities and have failed," said this, the church sustains home and foreign Mr. Coffin. "France once had the opportumissions? Even though the purpose of nity to become the greatest of all nations, higher education be 'to present to all its but refused; the door was shut, and France students a noble ideal of manhood and fell reeling back among the lesser powers. anhood, and through all the ways of Young doctors have opportunity but once, and if they do not grasp it they do not sucthem to its perfect image,' why should the | ceed in their profession, and in later years Methodist Episcopal Church do anything look back with regret on the chances which they missed. When young lawyers for such an excellent undertaking? For in- find an opportunity in the conduct of a big stance, why should we not let the state lawsuit and do not work at it hard. do not in fact sleep with the case on hand and gher education, without any competitive | walk with it in the daytime, they forever lose their opportunity and are fortunate "Speaking for myself, I am strongly in indeed if they find another. All of us, at favor of higher education by the State. I any rate some of us here to-night, can look any rate some of us here to-night, can look grudge no dollars which I contribute as a back at opportunities missed. If nothing else, some men perhaps can remember their school days and sorrowfully remember what neglected chances they had to ey are doing in Indiana.' But does the acquire good educations and fully realize what they have lost now.

"Only a few years ago the doors of India, China, South America and other fordiana each year, amounts only to a few eign countries were shut against the gospel, and our prayers were for an open door. Now those doors are open and the opportunity is given to enter. Our prayers have ianapolis to support a fire department, been answered and the new conditions so badly wanted exist, and yet church members hesitate about grasping the opportunity for which they prayed," said Mr.

to the Cleveland conference by Bishop Moore, of East Asia; Bishop Hartzell, of the Rev. Mr. Stuntz, from the Philippines, and Bishop Thoburn, from Southern Asia. All of these speakers emphasized the fact properly and vigorously approached. portunity described by these missionaries." said Mr. Coffin. "It should meet it for its own protection and because it is the course

now," he concluded. The evening services in the church were presided over by the Rev. Byron Carter, a retired Methodist minister. The music was furnished by the choir.

NO TIME FOR GENTLENESS.

Stranger Who Spoke Ill of Women Thrown Into the Street.

A stranger walked into James Blackwell's saloon, Walnut and Blake streets, last night and declared before several men that | the spiritual is within him, but nothing Indianapolis was devoid of respectable women. Blackwell and the other men did "If, then, the demands for higher educa-instead Blackwell placed a stiff blow on born, first of their insect parents and then on in Indiana cannot be met by the State the stranger's jaw, sending him to the and are not met by vast millionaire endow- floor. He was then picked up and thrown come a moth or a butterfly.' So man has ments, what association can we find so well into the street. He regained his feet and the capacity for spiritual life naturally left the vicinity before the police arrived.

HOME DRESSMAKING HINTS.

By MAY MANTON. Long coats always are becoming to little girls and are in the height of present style. This smart model is admirable, both from the standpoint of fashion and of comfort. and includes the latest features in the inverted plaits, the shoulder cape and the bell sleeves. The original is made of royal blue zebeline with the collar, capes and trimming of smooth faced cloth edged with black and white braid; but all cloaking materials are appropriate, and machine stitching with corticelli silk can take the place

The coat consists of a loosely fitted back and fronts which are laid in inverted plaits and are shaped by means of shoulder and underarm seams. Over the coat are ar-



4304 Girl's Coat, 4 to 12 yra

ranged the circular shoulder capes that are headed with shaped bands giving the popular stole effect. At the neck is a turnover collar. The sleeves are bell shaped tire-symbol of a spiritual life to which and all the edges are finished with tailor stitching. The right front laps well over the left, in double breasted style, but the closing is effected invisibly either by means of hooks and loops or buttons and buttonholes worked in a fly. The quantity of material required for the

medium size (8 years) is 5% yards 21 inches wide, 3% yards 41 inches wide or 21/2 yards 2 inches wide. The pattern 4304 is cut in sizes for girls of , 6, 8, 10 and 12 years of age.

PATTERN COUPON For patterns of garment illustrated above send 10 cents (coin or stamps.) Cut out illustration and inclose it in letter. Write your name and address distinctly and state number and size wanted. Address Pattern Dept., The Journal, Indianapolis, Ind.

Allow one week for return of pattern.

REV. JOSHUA STANSFIELD ALLUDES TO IT IN HIS SERMON.

The Decision of the Mayor Deeply Deplored by Him-A Sad Degeneracy of Honorable Names.

The Rev. Joshua Stansfield preached on an interesting topic at the Meridianhis subject being "What Is Conversion?"

"That which is born of the flesh is flesh and that which is born of the spirit is spirit." "Howbeit that is not first which is spiritual, but that which is natural, afterward that which is spiritual," and "Ye must be born again.

He said: "We do not ask the question this morning in any controversial spirit, but as voicing an honest inquiry of some of our most thoughtful people and as the basis of a careful investigation of reason and revelation upon so vital a matter. The words we shall most consider are those of our Lord, 'Ye must be born again.' As given by the Master to Nickodemus they are especially valuable and suggestive, because Nickodemus was an exemplary moral man, with a strong religious nature, and yet, to know the highest life, to enter the spiritual kingdom, even, he must Much money is needed for the work and be born again. 'Verily I say unto thee ye must be born again.' This 'verily' to the Jew was equal to an oath and, therefore, expresses the highest moral certainty.

"In view of such emphasis may we ask: First, why the necessity of such a birth? gives? Third, what the results, individual and social?

"First, then, as touching the necessity of such a birth, this question at once arises, As naturally born into the world is man incomplete? Are there powers of possible human life he does not yet have? Hear the Master: 'That which is born of the flesh is flesh.' And, brothers, what is that? As you know life in yourself and others tian, of the flesh, but the kingdom of God is not of nationality or temperament or

"It would surely be a rash affirmation to say that men are naturally thus obedient. Nay, such is the general moral weakness and wickedness of man than many have affirmed that he is utterly and wholly dead unto spiritual truth. It is here that John Wesley, a master student of Scripture and life, found the necessity of the new birth: (a) "That by sin man died unto God and holiness and true spirituality and (b) that as in Adam all died, therefore, men are born in sin; they bear the image of the devil in pride and selfwill, and the image of the beast in appetites and passions. Hence, 'they must be born again' before they can know spiritual life. TAKES A SIMILAR VIEW.

"Henry Drummond, too, though in more modern and scientific terms, in his chapter on Biogenesis in 'Natural Law in the Spiritual World,' takes a somewhat similar view. Arguing the spiritual from the natural, he lays down the great law that life can only come from life, and says, "The door from the natural world to the spiritual world is hermetically sealed on the natural side. The door from the inorganic to the organic is shut, no mineral can open it; so the door from the natural to the spiritual is shut, and no man can open it. This world of natural men is in the missionary fields as it was reported | staked off from the spiritual world by barriers which have never been crossed from within. No organic change; no modifica-Africa: Bishop McCabe, in charge of the | tion of environment, no mental energy, no work being done in the Latin countries; | moral effort, no evolution of character, no progress of civilization can endow any single human soul with the attribute of spiritual life.' Now this is all exceedingly that the work could be done if it were but | plausible, and seems to prove much, indeed, its weakness is that it proves too "The chruch must meet the great op- | much. To argue that the natural man, or man naturally, knows nothing of God and righteousness and truth, is to say what is manifestly untrue to the experience and pointed out by Jehovah. Indianapolis observation of many. Nay, verily! does Methodists should help in the work. In all not the term 'birth or new birth' postulate of the churches in the city and in the an antecedent life? Is there not here, as State a special effort should be made to in the natural realm, a prenatal existence? further the missionary interests of our | And is it not true that all the potentialchurch organization and we should do it | ities of the spiritual life are embryotically natural to man? What is needed is not a begetting, but a 'borning;' not a generation, but a 'birth,' the bringing into higher life that which already is. Man is 'a living soul,' with highly physical, intellectual and moral powers, and by and through these he may evidence many noble qualities of being; but we read it is the 'second man' that is the 'quickening spirit.' Note the phrase quickening spirit, not creative spirit. Man-the natural man-is endowed with capacity for the spiritual; that is, for God, and eternity, and divine things. This preeminently differentiates him from all other animate creation. He is thus 'crowned with glory and honor.' The capacity for but the Holy Spirit can bring this life to birth, and thus into the kingdom

"This is analogous to other life we know. 'There are many insects which are twice born from above, 'born of the spirit.' Wesley states this truth finely and forcibly have they, but they see not; ears have they, but they hear not-a living man, but a dead Christian-the eyes of their spiritual understanding not yet opened; but upon the new birth, the heart feels the divine love and becomes conscious of a divine peace. God having quickened him through His spirit he becomes 'alive unto God.' So

is every one that is born of the spirit. "First, then, that which is natural, afterward that which is spiritual; that is, the highest life brought to ascendency and supremacy within us by the mighty spirit of God. Frederick W. Robertson well says: 'The first years of our existence are simply animal; then the life of the young man is not that of mere instinct, it is a life of passion, with mighty indignations, strong aversions. But there comes a time when the life of sense, appetite, passion, which had ruled, ceases to rule, and is ruled over by the life of the spirit. That moment, whether it be long or short, whether it be done suddenly or gradually; whether it come like the rushing mighty wind or as the slow gentle zephyr of spring-whenever that moment was, then was the moment of spiritual regeneration. There are cases in which this never takes place at all; there are grown men, and old men merely children still-still having the animal appetites, living in the base and conscious and vicious indulgence of those appetites, which in the child were harmless. These are they who have not yet been born again. Oh! it is an awful thing to see a spectacle like that; an awful thing to see the blossom on the tree when the summer has passed and the winter is at hand. A man who ought to be clothed in Christ still living the life of the flesh and passion! "This great spiritual change is beautifully sympolized by baptism, just as the proselyte was received into the Jewish Church upon a water purification. But, says Jesus, a man must be born not of water only, but of the Spirit, not alone have the symbol, but the life. The question should not

kingdom of heaven? "How persons will sometimes cling to the symbols of this great change. Two weeks ago I was much impressed by a reported scene in Judge Stubbs's court. Ten persons arraigned and nine of them through drink. The pathetic case I now allude to was of a woman in Quaker bonnet and atprobably she had once been called-and notwithstanding her frequent arraignments and shameful degeneracy she was still clinging to those symbols of the spiritual.

be have I been baptized, or confirmed, but

have I been born of the Spirit, born from

above, born into the spiritual realm, the

THE STOUT CASE. "So again this week, I thought, what a sad degeneracy of honorable names, when in the mayor's court, if one may so speakone of the name of 'Wesley'-Wesley M. Stout-was under charges as a saloon keeper, keeping a disreputable place and of violating the ordinances of the city and the laws of the State. I could not but wonder what was aback of that name 'Wesley' and why should it now be dragegd through such a court? A court, which in its de-

cision upon that case, has shocked the confidence of many as to the justice of that tribunal, and given occasion for a large comment that his Honor is all too palpably under pressure of the not best life of the city. Personally hearing much of the testimony in the case, we deeply deplore the decision of the mayor for the continuance of this same 'Wesley' M. Stout in such a busi-

ness and at such a place. "But note further that this new birth is the entrance into a spiritual kingdom, so that it means a new and higher life, both personal and social. There is a marked tendency with some to think that the spiritual life is wholly personal, whereas the teaching of Jesus as to the 'kingdom of heaven,' into which this birth bring us, is that it is grandly social. The saved life means not only a saved individual, but makes for a saved society. To be born from above means that socially, industrially, commercially, politically, men have new spiritual vision as to life's true duty and relationships. They begin to see with the Christ eye and to feel for men and their conditions with the Christ heart, hence Christian philanthropy, Christian social-

"To be content with or indifferent to the social, industrial, commercial, civic, national or international anomalies and decent or passable moral life-this is according to the flesh, and 'that which is spiritual realm, and the penalty of such vision, the good and incentive to social purification are such as the natural prets and maligns, but they are truly the life of spirit and by them those who are 'born from above' are, as Jesus affirmed, 'the light of the world and the salt of the It is this life from above which arrests the world's degeneracy and torches out man's highest advancement and life."

SERMON OF REV. C. E. ST. JOHN AT PEOPLE'S CHURCH SERVICE.

Men Need a Brave Philosophy of Life, He Says, and Faith and In-

The Rev. Charles E. St. John, secretary of the American Unitarian Church, preached before the congregation of the Propylaeum on "Doctrines of the Unitarian Church." His text was: "Silver and gold areth, rise up and walk." In part he said: "Unitarians claim to be among the followers of Jesus Christ, and they recognize that every church worthy of that name must have the missionary spirit.

"This spirit is nothing more nor less than many ways according to one's idea of human need. The usual orthodox expression of sympathy is shaped by the idea that hu- trace its delicate etchings on the windowmanity is a fallen race standing in peril of | pane, or as the springtime cannot be remust of course labor ceaselessly to save | myriad blooms on sunny slopes, so everysouls from that doom.

UNITARIAN BELIEF. "But Unitarians believe that this race is ing toward righteousness more than toward evil. What we think men need, therefore, guidance and inspiration rather than salvation. We see that men need a brave philosophy of life, they need to be able to be glad that they are alive, and they need a great religious faith that shall make them respect their own natures and trust the proclaim in a certain modern way of freelom the permanent truths that are embodied in the life and teachings of Jesus. We proclaim the goodness of God, holding that all souls are the children of God. And we use this in all our doctrines simply as helps to the good life. It is not a virtue

CHARACTER SUPREME.

"Another great proclamation is that character is the supreme thing. And that goodness is accessible to every person that de-

"Another cardinal Unitarian principle is that we are here in this life on service. We are not here to serve ourselves, but to great and honorable service every man must stand ready to make any sacrifice that may be needed. Let us avoid the foolpeople to suppose that they serve God simply by terturing themselves. That is not the Christian ideal as I understand it. I think Jesus meant something like this, we are here on service, for that service we equip ourselves, gaining for it all the pow-er, culture and wealth we can. We keep these things just as long as they help us do our duty, but when in some great mo-ment we find that there is something that encumbers us, we drop it and press right This is the spirit in which the soldier, for the sake of doing his duty, leaves his body behind in death. Sacrifices rendered thus are not to be considered losses. They are rather glorified by the joy of moral

GREAT TRUTHS. "The last of the great truths to which I does not give us the immortality; it simply helps us to live our lives better. It when he says of the natural man: 'Eyes | shows us that our souls are the seats of a | bower himself away in some luxurious seprogress that never ends. We are to grow forever, taking on with us as we move for- life. Such is our God. ward each day's victories and treasuries. To keep in touch with our dear departed we should not remorsefully look into the past, but bravely press on into the future. The dear souls are ahead of us and not behind us. This belief in eternal growth frees us from that petty desire to have our names remembered on earth after we are dead. I want the people who come after me to be so busy with their duties that they will not stop to inquire what I did when I was here, and when they do stop to think of the men who preceded them let them simply believe that we have moved onward into life's larger issues. "These great visions of God, the good life, the leadership of Jesus and the eternal growth, cannot touch a man without giving him courage and peace. The mission of the Unitarian Church is to bring men together in that fine courage for the worship of God and the service of man. We do not worship to please God nor as a mere matter of duty. Worship in our churches is a noble, throbbing tide of reverence which springs up in our hearts when we meditate together about these eternal things that are so much better than ourselves. And in so far as our churches can bring this reverence to bear upon noblest possible help.

George Michael Arrested.

George Michael was arrested yesterday by Detectives Morgan and Kinney, charged with burglary and grand larceny. To the detectives Michael admitted entering Schwiers's grocery, 2409 East Michigan street, several times during the past year and stealing money and goods. Complaints had been made by Schwiers about his grocery being robbed. He said that in the three times that the grocery was robbed he lost nearly \$300.



She-Has yer read de dictionary troo?

ALLUSION TO "BEN-HUR"

REV. J. CUMMING SMITH FINDS LESSON IN THE PRODUCTION.

That Saw the Play-What Ought to Be Done.

The Rev. J. Cumming Smith at the Tabernacle last evening preached on "The Dramatization of Truth." He said: "A celebrated fiction is now being dramatized in our city in a masterful manner, and the ism, Christian reform and the truly altru- fact that the theater has been thronged, not alone by those who go to it as a rule, but by many who honestly look upon it as a sin to darken the doors of such worldly wrongs of life may be compatible with a resorts, is surely significant. To some it is ominous of evil. To some it means the born of the flesh is flesh;' but there is a fatal identification of the church and the nobler life, a clearer and keener vision in world. To others of equally sincere and profound piety it marks a new era. It opens the chance of lifting the stage to a man can ill appreciate and often misinter- | higher level, as a large number of stage managers really desire. For my own part there would appear two honorable alternatives for earnest Christians: Either from conscience to avoid the 'theater altogether as an inherently depraved and irredeemable institution, or to remodel it and reconstitute it by demanding the highest art and teachings on its boards and lend your patronage to the stage when it becomes the organ of truth and wholesome lessons of virtue. No doubt the church will yet leaven the entire social system, but only on the condition that it enter the arena and in wrestle overthrow the enemy. The condition is severe. You cannot wrestle a rule away from your opponent. You must grapple. The monastic plan was avoidance. The modern plan is mastery. To leave the world is not to save it, and to starve the theater when it offers a virtuous drama is hardly to reform it. Try to annihilate it if your conscience commands, but annihilation of what has lasted so long and of what has incalculable possibilities in the direction of the best things looks doubtful or unwise. The millennium means not flight. powers, faculties, temperament, national- People's Church yesterday afternoon at the but fight; not abandonment, but the occutime of universal brotherhood and boundless freedom, because a redeemed humanity have I none, but such as I have I give unto | shall carry God's ideals into every realm

"Now you will permit a deeper suggestion. There seems to be an instinct to dramatize the recent literature of human The dream haunted the poet till it found its garment of verse; the plot gave no rest until it found a permanent expression in the novel, and then it seemed to human sympathy. It puts itself forth in torment some parties until it was reproduced on the stage in some vivid spectacular manner. As the frost must perforce dreadful doom. They who believe this strained in its tendency to bring out the where there is a genius of expression. Everything must come out. The law of expression enters as another secret of nature, but only to make more chaste and subdued a rising force; that men are always tend- the eloquence which is universal. There can be no secrets locked forever. The most guarded bank vaults must empty out. Life tempts out the coy hidden virtues. Unconscious actions are detectives of our innermost selves. Our featured faces are informers of our passions and generosities or avarices. When the day of judgment comes, as in a generic sense it has come long ago, then no books will need be opened and no clerk of court will need to read the charges, but on the entablatures of memory tie that exists between their souls and God. | will the indelible record of guilt or virtue "As missionaries, Unitarians try thus to be written, and the deeps of a lifetime will

THE LAW OF BEING. "Everything comes out by an irrevocable law of being and externalizes itself. It seems a zeit-geist, not of fictions alone, but of modern impulses. The abstract into merely to believe in God, but when you do | the concrete; the theory into action; the believe in God it brings forth virtue in poem into the prose of each hour; the truth into flesh and blood; the new law of science into a marketable utility; the creed into life. And is not this on the whole a happy and genuine sort of tendency? Is it not based on the fact that life is the first and the last, that life is all, that no god can claim our worship if not a god teeming and pregnant with life, and that no immortality can entice our imagination unless it involves the constant outgo of life in innumerable forms? Heaven is tropical with growth or it is not a heaven for us.

"Look for a moment at the simple light this tendency toward self-expression or self-realization which marks all throws upon the central truth of the gospe!. Can God be mute and secretive and uncommunicative? If our best minds thirst to convey their findings, can the supreme mind be different? Is not a revelation a logical necessity? Can skies be silent when earth is one vast choral voice? "To be sure, we must not too closely liken the Infinite to the finite mind, for there must be some human capacities of a local or temporary color which the eternal does not share. Still, if there is no resemblance in essential qualities between the Maker and the made, then we cannot know To the agnostic all nature and history are vocal of powers and beauties working in them, but they are all silent on the unseen. To the believer all things are suggestive of an eternal personality, not merely dwelling in the mysterious backgrounds, throughout all realms, of self-articulation and a God so organized that He cannot

clusion or flowery retreat, but must breathe upon all souls out of His own exuberant "Then came something more than a revelation to men's minds; there came in due time an incarnation. I hold that the divinity of Christ is the central fact of our faith. I cannot see how we can read it out of the Bible without destroying the Bible altogether. And what essential reason is there against it? If the world from its birth, if nature from the lowliest to the most complex organic forms is one interminable system of life struggling out into suitable forms, why doubt that even the divine nature must obey the same law and become marifest? Then came the infinite reincarnation of Christ in Christian men and women, in the holy catholic church, in government and home and school, so that everywhere we find the holy life bound to permeate all theaters of action as the electric current must thrill along every wire and light up not only the lofty arches of the temple, but the rooms of the poor or sick.

"To be sure the incarnation of the divine life in our world's life is a slow and arduous effort. But there again it is on the same footing with all our greatest developments. Velocity is usually the brand-mark of incompetency and tawdriness. The mushrooms of the woods, or the ephememen's lives they are giving to mankind the | rides of summer are of little account. The development of art and education and true, responsible government requires centuries. Christianity has undoubtedly been a toilsome and slow-footed progress. This only proves its solemn grandeur. It bears in its very calmness of achievement the imprint of an immortal power. Those who complain of the little advance the church makes or the constant temptation to drop into an easy gait, or those who are disappointed with the meager results of missionary effort, these people forget the enormous opposition of lower human nature to every emancipating movement. The race fights its best friend and this proves how deep down sin has struck its roots. And a gospel that would enter such chaotic conditions and march victoriously toward its purpose in a short while would brand its own inferiority. God can take His own time. One day is as a thousand years in | Rochester & Northern Traction Co. Cass these higher evolutions. Nervous Americans may produce books in short order and God allows no such hysterical triumphs. It is tremendous and persistent struggle | tices (6.) between the upper and the under, the reason and the passion, the moral and the carnal, the generous and the selfish, and aside and cause recalled. Cause advanced the finish of the age-long conflict is still and set for oral argument Jan. 14. No-

far off. IDEA OF THE BIBLE. "Now then the root idea of our Bible is a God so artesian in resources and so irrepressible in every benevolent enthusiasm that revelation becomes a necessity to His prodigal nature. Such is our Father. Such is our Father's Word. I look in vain through all that tender love letter for a dation and every meal is a banquet. He proper to instruct the jury that if the use (Vermont, Judge Rowell)

THE JOURNAL'S

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cannot do enough. He cannot suffer too much to woo our tardy love. And only such an overflowing gospel can cheer men in their pinched conditions and unfathom-

able sorrow. "Now glance once more at this law of dramatization nearer, home. Sometimes we feel that our better and our inferior motives are in competition on the article of self-expression. But this depends on the individual. Some find it a second nature to let the sweeter sentiments find outlet and some find it a second nature to utter the malevolent feelings. Some cheer and some depress. This is a matter of temperament and temperament draws a great deal on ancestry. But not altogether have we right to shift blame on our hurried grandfathers, unable to defend themselves. We are here gifted with freedom to modify ourselves. A man can within reasonable limits develope himself into pretty much what he wants. The grace of God is on his side. And he soon discovers that the liberal, mellifluous and humanitarian merchants and editors tend to the top. He will, therefore, dance to this He will cultivate the sappy and optimistic spirit. He encourages the world. He brings the apostolic benediction into every circle. He finds his own ideas lifted and his own disposition sweetened can refer to-day, in helping men to live better lives is our great belief in the personal immortality of all souls. The belief does not give us the immortality; it simwould become converted and apply the method of kindness they would soon ob- They cannot say that railroads shall use serve a revolution in the nursery. It is a certain fuel or appliances. [42 Southeastsolemn duty to let our better nature speak | ern Rep. (North Carolina, Judge Douglass). out. Society is full enough of sarcastic | 602.] and illtempered people who look on the dark side, who seldom praise and therefore are seldom praised and who, even when praised, suspect the motive. Homes, churches, schools, clubs, call for the temperaments of sunny humor and perennial preeziness, for those who can for the time

> ful of aches and ills, and charm bankrupts into the brief illusion that they are magnates; and so they really are if in their stress they think and act as if they had a princely manhood to make them rich. our chimneys belching out coal smoke | Clark), 604.] to darken the sky, let the higher elements of nobleness and suavity and undimmed hope feel the obligation all the more to throw off the mask of dignified and prudent reserve. See the best sides of your neighbors. Let the best things outdoors. Let God speak out through you consciously and unconsciously, and thus help the coming of His kingdom, the kingdom of righteousness and

beguile the lowspirited into a mirth forget-

THE COURT RECORD. CRIMINAL COURT. Fremont Alford, Judge.

peace.'

Alice Walker; assault and battery. Appealed from Nickerson, J. P. Pleaded not guilty. Jury disagreed. NEW SUITS.

al.; complaint on improvement lien. Superior Court, Room 1. Henry Schnull vs. Robert Freund et al. udgment of \$900. Superior Court, Room 2. Birdie Davis vs. John Davis; divorce. Superior Court, Room 2. City of Indianapolis vs. George Braselton; violating city ordinance. Appealed from Police Court.

HIGHER COURTS' RECORD. SUPREME COURT.

19960. Fred C. Boyd vs. Logansport,

C. C. Appellant's brief. (8.) 19883. Annie E. Taylor vs. Edward Patexpect millenniums after they hold a little ton et al. Montgomery C. C. Transfer set revival in a church, but the providence of aside and cause recalled. Cause advanced. Set aside for oral argument Jan. 14. No-19889. Joanna M. Lane vs. Edward Pat-

> 4676. Archibald M. Arbaugh et al vs. James N. Shockney. Marlon S. C. Record. Assignment of errors. Supersedeas, Brief.

APPELLATE COURT.

RECENT LEGAL OPINIONS.

SAWS AND MILL SUPPLIES.

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The courts nave no power of legislation

-Street-railways-Assault by Motorman -Where a passenger on a street car got into an altercation with the motorman, and after alighting from the car and depositing bundles which he carried on the sidewalk, returned to the car, whereupon the motorman left the car and assaulted plaintiff in the street, plaintiff was not entitled to recover against the company for such assault; it not being committed by the motorman while he was acting within the scope of his employment on the car. [42 "If the vile elements, therefore, are like Northeastern Rep. (North Carolina, Judge

-City Ordinances-Signs in Streets.-A city ordinance prohibiting the erection of any stationary or swinging signs across the whole or any portion of the sidewalks is not necessarily invalid, as being special in its character and discriminating in its effects, because it is limited in its operation to a portion of the city only. Where the city is populous and the territory thus covered embraces the business center and the most crowded thoroughfares of the city, these conditions may furnish reasonable grounds for such discrimination, and render it consistent with the requirements of a valid ordinance. [53 Atlantic Rep. (New Jersey, Judge Hendickson), 202.]

-Trade Unions-Inducing Men to Quit --The right of workmen to combine and to cease their employment in a body is as absolute as the right of an employer to dis-City Bond Co. vs. Elbert E. Scovell et | charge any number of men in his employment. Union workmen have the right to strike

on the employer's refusal to discharge nonunion men in his employ. Employers, where third parties interfere with their employes against the latter's consent, and endeavor by threats or persuasions to have the employes under contract to render service break their contract and quit the service, have a right to an injunction to restrain such third persons from so interfering with their employes, [53 Atlantic Rep. (New Jersey, Judge Stevenson), 230.]

-Wills-Undue Influence.-A son has a perfect right to importune his mother to make a will in his favor. and if the only effect thereof was to move her affections or her sense of duty, such right was properly exercised; but if these importunities are such that the mother has not power to resist, and yields for the sake of peace or to escape from serious distress of mind, they constitute undue influence, rendering the will invalid. [53 At-

lantic Rep. (Pennsylvania, Judge Dean), -Postmasters-Postal Regulations.-

The postal laws and regulations of 1893 prohibiting postmasters from furnishing information regarding registered mail on penalty of removal, was authorized by a United States statute providing that the head of each federal department may perscribe regulations for the government -Fires by Railroad-Selection of Fuel .- therefor; and hence a postmaster could In an action against a railroad company | not be compelled to testify whether plainsingle sign of stintedness or close-paring for damages from fire caused by sparks tiff sent a registered letter through his economy. He provides an ample accommo- emitted from an engine, it would be im- office at a certain time. [55] Atlantic Rep.